

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAKING FIX'D, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

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ORIGINAL SERMON.

A SERMON,

By GEORGE BATES.

TEXT.—"Seek the Lord, and his strength; seek his face evermore."—Psalm cv. 4.

In this Psalm the sweet singer of Israel has embodied a pathetic exhortation to praise God, and to seek out his works, an acquaintance with which is calculated to inspire the most unlimited confidence in him, and lead to the purest acts of divine worship. He adverts minutely and circumstantially to the providence of God over Abraham, Joseph, and Jacob in the land of Egypt; over the children of Israel during their residence and captivity in the land of their enemies, and of their being brought out of the wilderness and planted in the land of Canaan. In giving a faithful history of their former condition and the troubles in which they were involved, contrasted with their present prosperous and happy situation, he concludes the whole with the following remarkable words: "That they might observe his statutes, and keep his laws." Thus the children of Israel were assured that the signal and unmerited favors and rich blessings of the Almighty demanded their highest gratitude and filial obedience. And in view of the importance of an experimental acquaintance with God, which the Psalmist had cultivated for many years, he exhorts them in the language of the text to "seek the Lord, and his strength; seek his face evermore." Throughout the Bible this course is considered the only path of wisdom and prudence in which mortals can tread. And surely it is a course which sound and enlightened reason would dictate: for mankind are short-sighted, as well as weak and helpless. And as it is in man that walketh to direct his steps, reason dictates that he should look to a Being who is both able and willing to direct him in the way of peace, happiness and glory. To this might be added the experience of many distinguished individuals in ancient and modern times. Taking these things into consideration, and allowing them due weight upon our minds, we readily acknowledge the wisdom and propriety of the injunction contained in our text; and we feel that we have an interest in obeying it paramount to that of the ancient people of God.

The subject suggested in the text, I have thought was not altogether inappropriate to us as we are about entering a new year of our existence. Another annual revolution has been accomplished by ever ceasing time. Another year has rolled its uneven waves into the vast ocean of eternity. And with it we have been valed towards the close of our earthly pilgrimage. Within the last year many of our kindred have gone down to the silent mansions of the dead; and have bidden their bodies with the dust. Many hearts have been made to mourn the loss of some favorite relation or friend. A heavy eye has seen for the last time on earth a husband, a wife, a brother, sister or parent close their eyes in death; and they have seen the cold, damp earth all heavily on all that remained of a once lovely and happy friend. To such ones, how dreary is earth. Nought beneath the sun, for them has any charms when their thoughts recur to their long lost friends. Death throws a sable pall over every earthly object, and in legible characters they behold vanity inscribed on all things which are terrestrial. Yet we, my brethren and friends, have been spared. No pestilential disease has been permitted to enter our dwellings; no sweeping sickness has been commissioned to remove us to that "bourne from whence no traveller returns;" no serious accident has been permitted to befall us, to deprive us of our health, our senses or our limbs. But we have enjoyed a good measure of health and daily we have experienced the protection and untiring care of an all-providing Deity. On us the sun has risen in fearless majesty, and his rays of light have brought us joy. On us the early and the latter rains have descended in copious effusions; the gentle dews of heaven have distilled their silent and kindly influence upon the bosom of the earth, causing it to bring forth in rich abundance for our necessities.

Within the past year too, there have been many political, national revolutions. Kings have tottered on their thrones; and many in power have seen the mutability of earthly grandeur, and have been forcibly convinced of their mortality. And while some of the nations of the earth have been visited with carnage, famine and war; while the streets of proud cities have been filled with human blood, and their land groaning under the horrors of desolation and mourning, we have enjoyed "peace in our borders and health in our habitations." While the clarion of war has been sounded on the continent of Europe, and the long blasts of the trumpet of bloodshed and destruction have been heard in Asia, Africa, and in some parts of South America, it has been our high privilege to cultivate the

olive branch of peace, and to bask in the sun-shine of national prosperity and earthly felicity. And when we consider that these blessings come from "the Father of lights," and are held by the tenure of "his good pleasure," with what force and conviction will the text strike our minds;—"Seek the Lord, and his strength; seek his face evermore."

In reviewing the history of God's ancient people, we find that while they sought the Lord, and sincerely worshiped him; while they scrupulously adhered to his divine instructions, and honestly walked in his statutes, they were prosperous and happy—they received the riches of the earth in abundance; and their spiritual blessings were multiplied and continued unto them, even under the most distinguishing circumstances. When their enemies rose against them, and threatened their overthrow; even when their enemies were vastly superior in point of numbers, they were led forth to victory, and the standard of the living God waved triumphantly over the land. When doubtful hearts quailed with fear, and their way seemed to be hedged upon every side; when inevitable destruction seemed to stare them full in the face, God opened a way of deliverance, and convinced them that his "ear was not heavy that it could not hear, nor his arm shortened that it could not save." How often do we find, in tracing the history of this people, that the most signal interposition of God's providence was manifested in their behalf. Look at the account we have of the triumph of Israel, when the watch word was, "The sword of the Lord, and Gideon;" when such an innumerable host of experienced warriors were conquered, subdued, and completely destroyed by three hundred men of Israel set apart for that purpose; and who can doubt for a moment, that the wisdom and power of God were vouchsafed unto them in a very special and striking manner? Look at the son of Jesse, a youthful shepherd, who had never become inured to the toils and privations of the camp; who had never studied the art of war, and who could by no means be skilled in marshal exploits—see him advancing with the five smooth stones which he had collected in the brook and deposited in his shepherd's bag, fired with zeal for the honor of his God and the God of his father to meet the champion of all the Philistines. He was such, that his own friends laughed him to scorn, and the Philistine despised him because of his youth, but David went in the name of the God of the armies of Israel, and took a stone from his bag and slung it, and it lodged in the forehead of Goliath, and he fell a lifeless corpse to the earth. The Philistines became disheartened, and fell an easy prey to the men of Israel. These circumstances are clearly illustrative of the fact, that while Israel was obedient, and sought the Lord in all their ways, God shielded them on every hand, and held over them the broad buckler of his salvation.

But Israel was not always obedient. He was not always a dutiful child, but forsook the Lord his God, and went after strange gods. Then did the chosen people of God experience a sad reverse of fortune. The divine presence was withdrawn from them, and they were suffered to walk in darkness. Their enemies triumphed over them, and *Ichabod* was written upon them; "The glory of the Lord is departed." When they murmured against a bountiful and indulgent Heaven, they were visited with epidemic diseases; and ever fiery serpents were sent among them, whose poisonous fangs endangered the lives of all those who were exposed to them; yea, God appointed over them, "terror, and consumption and the burning ague, that should consume the eyes, and cause sorrow of heart;" and all this "for their sies;" and for their departure from the worship and service of the true and living God. Indeed, the sufferings of no other people under the whole heaven, have been equal to those of this chosen race. At the siege of Jerusalem they were unparalleled in the history of nations; and from that day to the present they have been monuments of the displeasure of a Just and righteous God. Thus they will continue until the time foretold by ancient prophecy, when "there shall come out of Zion, a deliverer, and shall turn away ungodliness from Jacob;" "and shall Israel shall be saved."

In this place, it will be proper for us to inquire whether we can rationally expect peace and prosperity at the hand of God, unless we seek him, and his strength, and wisely improve the privileges he has granted unto us? Have the principles of the divine government changed? And is sin productive of true enjoyment now, whereas righteousness alone could procure it in ancient days? We have seen that the children of Israel were abundantly blessed, while they continued in the way of the divine commands; that God supported them, protected them even when they despaired of all human aid. And we have seen by a recurrence to their history, which is faithfully recorded, that when they departed from him, and set at naught all his counsels, they were visited with affliction and distress, and finally suffered the loss of all their national and social privileges. Shall our fate be better than

theirs, if we follow in their steps, and live in the habitual neglect of our duties?—No, my brethren, like causes produce like effects in every department of God's moral government, and in every age of the world. If there was "no peace to the wicked" in the day of the ancient prophets, neither can there be any peace to the wicked in these days. If the glory of the Lord departed from his chosen people on account of their disobedience, it will depart from us if we forsake him, and turn a deaf ear to his counsels. This results from his unchangeable and immutable laws which are administered in perfect justice and equity. Hence the sufferings of the disobedient in ages past should be solemn warnings to us; and they should admonish us of the folly of irreligion, and practical atheism. In the language of the apostle Paul to the Corinthian Church, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the age are come." "Wherefore let him that thinketh he standeth, take heed lest he fall."

Perhaps it may be profitable for us to bestow a few critical remarks upon our text in this place. "Seek the Lord, and his strength; seek his face evermore." What is intended by seeking the Lord? We understand by it, seeking an acquaintance with him, obtaining a knowledge of his character, will and requirements. It implies an acknowledgement of his infinite wisdom, almighty power and unchanging goodness, coupled with our weakness and dependence upon him. It implies breathing forth our desires to an invisible and all-pervading Spirit to be guided in the way of righteousness and peace. When a person thus studies the character of the Great Supreme, and from a rational conviction of his greatness and goodness, submits to his commands with a filial spirit, when he finds it to be his meat and his drink to do the will of God, he may be said truly to seek the Lord. There can be no necessity of his being thrown into despair, and of his passing through many terrific and desponding scenes of fear and trouble; for God has promised that those who seek him, shall receive answers of peace. And he is faithful that hath promised. Heaven and earth may pass away; but the promise of God can never fail.

Many people are filled with trouble on account of their former sinfulness; and fear they shall not be forgiven or accepted because of their unworthiness. Their sins like mountains weigh them down, and like the publican in the parable, "dare not lift their eyes to heaven;" but let such reflect that the love of God rises higher than their sins, and is sufficient to wash them from all their iniquities—that Jesus came to save sinners: and that all God requires of them is to sin no more. What is past, cannot be recalled; not one sin or transgression can be blotted out, but by the grace of God that bringeth salvation. Every sinner is addressed in the melting language of expostulation thus: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, who will have mercy upon him; and to our God, for he will abundantly pardon." All that is necessary for the peace and joy of every sinner, is, for him sentimentally and heartily to say, "Let the time past suffice, that I have gone in the way of transgression and sin; henceforth I am determined, God helping me, to devote my days to virtue, and my powers to the service of God. Henceforth I am determined to seek the Lord, and his strength; to seek his face evermore."

2. What is intended by seeking the strength of the Lord? I apprehend that nothing more nor less is intended, than obtaining a confidence in God which will support us under our trials. It implies a consciousness of rectitude and purity of motive, which shall afford us convincing proof that Heaven will espouse our cause, and make our way plain before us. This will enable us to realize that we "are kept by the power of God, through faith unto salvation."

This will enable us to feel strong in the Lord, and in the power of his might. Possessing this living confidence and unshaken trust in God, we shall rest assured that all things will be overruled and controlled by infinite wisdom and power for our highest collective and individual good. Though our strength fails, and we become perfect weakness; and though we look in vain to the world and all it contains for assistance and comfort, yet in God we have a sufficiency, and it can never disappoint us. We may hear the divine voice in gentle whispers saying unto us, as to one in ancient times, "My grace is sufficient for thee." And when the world recedes from our view, and friends can render us no assistance; when we are about to close our eyes in death, and go to the house appointed for all the living, we shall feel the supporting influence of the "everlasting arms;" and we can "rejoice in the Lord, and joy in the God of our salvation." Then let us seek the strength of the Lord.

3. What is implied by the face of the Lord, which we are exhorted to seek evermore? In making a representation of the Deity, the inspired penman used language adopted to the capacity of man. They could have been understood in no other way. Hence God is represented as having a face, hands and arms. Though strictly speaking he is a Spirit, without shape, dimensions, or any corporeal form. The term face, as ascribed to God, signifies, according to Butterworth, (1.) His essence and glory, as we learn from Exodus xxxiii. 18—20. (2.) His person 2d Cor. iv. 6, and presence 1 Sam. xxvi. 20. Ps. cxxxix. 7. (3.) His favor. 1 Kings xiii. 6. Ps. xxxi. 16, and (4.) His worship. Ps. xxvii. 4—9. If this be correct, to seek the face of the Lord, is to seek his essence and glory as manifested in his word and works, and as displayed in the gift of his Son Jesus Christ who is the "brightness of his Father's glory, and express image of his person." It is to seek his presence, where he makes himself known; to seek his favor by living in such a manner as to meet the divine approbation, and to receive those divine communications of peace and joy which he has promised to those who are upright in heart. It is to worship him in singleness of heart, as our Supreme governor and judge, and the only Being from whom we derive any present or future good.

We are taught in the text that religion is not a transient or momentary thing. That to seek the Lord, and his strength for one day, or one year is not sufficient. But we are commanded to seek his face evermore. To consider him our chief end and aim, during every period of our existence. In other words, that vigilance, pure and purifying should be the business, the moving principle to action through our whole lives. "Mark the perfect man and behold the upright; for the end of that man is peace." To conclude.

As we have just past another annual way-mark in human existence, and entered upon the cares and duties, the joys and sorrows of another year; and as we realize that the mercy of God has hitherto conducted us through the complex scenes of life, let us this day resolve, that we will "seek the Lord, and his strength;" that we will devote our future lives to the service and worship of our God, and the service of our fellow-men. Let us remember that he who has promised that he will never leave nor forsake those who put their trust in him. Thus shall we be prepared for usefulness and rational enjoyment in the world; and thus will our light shine before men, that others seeing our good works may glorify our Father who is in heaven. Thus we shall, as a society of Christians prosper; for the Lord will guide us into all truth as it is in Jesus. The glory of the Lord will be revealed in our midst, and we shall be as a city set on an hill, which cannot be hid. And let each heart respond a hearty AMEN.

[From the Trumpet and Magazine.]

DIALOGUE

BETWEEN A UNIVERSALIST AND HIS OPPONENT.

Opponent.—My friend, I have a desire to talk with you on the subject of your soul's eternal welfare. You do not seem to be sensible of your great danger. You are under the wrath and curse of God, and liable to the pains of hell forever. I have great and constant concern for you.

Universalist.—I thank you for your expressions of solicitude. If I believed as you do, I should have as much concern for you, for I should see no fairer prospect of your salvation than my own. And I have often wondered that you never think if your doctrine be true, that you are in as great danger as others. But you are perfectly unconcerned on your own account; even when you denounce the punishment of eternal misery on sinners, you are not in the least alarmed for yourself.

Op.—It is true that I feel easy with respect to myself; but when I see thousands going headlong to destruction, how can I hold my peace? I trust that I have made my peace with God, and I will, therefore, spend my future days in warning sinners to flee from the wrath to come.

Uni.—Tell me, if you please, who you suppose are liable to this dreadful punishment.

Op.—Who? Why sinners to be sure; those who do not love God; hypocrites, and such like. Jesus said—"Woe unto you, scribes and pharisees, hypocrites; how can ye escape the damnation of hell?"

Uni.—Now it is strange you cannot see, that if such people are to be eternally miserable, those who believe in the doctrine of eternal punishment are in just as great danger as others. As you have denounced this punishment on the man who does such things, I will say to you, as Nathan said to David, "Thou art the man."

Op.—What do you mean?

Uni.—I mean what I say; that if such men are to be eternally miserable, you are more than in danger; you must suffer this punishment. And I will convince you of it. Are you not a sinner?

Op.—Why I—hope, I trust—

Uni.—Now I do not wish you to equivocate, and therefore will not press you for an answer, but will proceed to show you that you are. You pray to God to forgive you your sins. Why should you do this,

if you are not a sinner? And when you was at a conference meeting the other evening, you said that you was the most unworthy worm of the dust. Your soul rejected to think that God was so good to one so vile. If he had been strict to mark iniquity against you, your lot had been as Sodom, and like unto Gomorrah.

Op.—Yes; but, as I was going to say, I trust that I have repented.

Uni.—I know you do. But all this which I have mentioned has taken place since you repented. Now if you thought you was not a sinner, you told a most wicked falsehood at the conference, besides being guilty of hypocrisy. And if, as you say, you have repented, and learned your master's will, you are more deserving of punishment, than many other sinners: for he that knoweth his master's will and doeth it not, shall be beaten with many stripes.

You mentioned some particular kinds of sinners, those who do not love God, and hypocrites. You thought that the man who is guilty of these sins is in great danger of eternal woe. Now you do not love God. And I say unto you again, *thou art the man.*

Uni.—You need not stare at me so wildly, for it is a solemn fact, and I could make you acknowledge it, if you were a candid man. A man who loves God, will love to serve him. But you declared the other evening, and repeated it most emphatically, that if you believed there was no hell, you would sin forever. And you even particularized what you would do. You said you would lie, swear, cheat, steal, get drunk, and that was not the worst. If you were sincere, this shows us what you wish to do. And yet you profess to love God. Now you certainly tell a falsehood about one thing or the other. For Jesus said—"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. Did the blessed Jesus ever tell men to lie, swear, cheat, steal, or get drunk? Or do you suppose he would come and abide with you, in the commission of these sins? It is plain that you do not love God, if what you say be true.—No wonder that you groan, my friend, I should if I were in your situation. But let us now look for hypocrites. You said you were not a hypocrite, and I say unto you again—"Thou art the man." If you will attend to me, I will show it to you. What first induced you to seek an interest in Christ?

Op.—I do not feel it my duty to talk with you. But I will answer that question because it brings to mind the time when I experienced religion. I was somehow made sensible of my dangerous situation by nature. I saw my sins like mountains before me, and hell gaping beneath. I shuddered.

Uni.—Very well. Will you please to go on with your experience?

Op.—O yes, I had a realizing sense of my own great wickedness. I saw that God would be just to cast me off forever. What could I do? I resigned myself to him, willing, like Paul, if it was for his glory, to be accused from Christ, and cast away forever. Soon a ray of light darted into my poor soul; and ever since, I would not have exchanged situation with any living creature.

Uni.—Now do you not see that you were a hypocrite? You here tell us that you were in a most dreadful fear of hell, and then, in the next breath, that you were perfectly willing to be damned. How can a man be willing to suffer that which he is in great fear of? And this is not all your hypocrisy. Your apparent solemnity and disfigurement of face is hypocritical. If these things were real, if they had become a habit with you, you would retain them continually. But this is not the case.—You use them just as people do their best clothes; invest yourself with them on Sabbath morning, and take them off at night, not to resume them again until the next Sabbath, unless there should be some service to attend during the week, in which case, on they go again. This was an old practice among the hypocrites: for as long ago as our Saviour's time, they were a sad countenance, and disfigured their faces to be seen of men. Your prayers also are evidences of your hypocrisy. I recently heard of a remarkable instance of this. At the dinner table, when you said grace, you thanked the Lord for setting before you so many rich blessings, all which you said you were utterly unworthy of.—You had not been seated more than a minute before you began to find fault about the way in which it was cooked, and then very soon with the food itself, and you declared that if you lived until the next day, you would have something better for dinner. Is not your religious service before meals rank hypocrisy? I thought you was hypocritical on that evening I have before mentioned, when you told of your utter unworthiness and great sinfulness. I did not believe you meant what you said. And I have now been furnished with a proof of it. For when I intimated a few minutes ago that you were a sinner, you could not conceive what I did mean by it. And yet this practice of crying yourself down is very common with you. So whenever I have heard you say, that you do

not care about the things of this world, I have thought it an evidence of hypocrisy. Who is more greedy for property than you? Who more than you grinds the face of the poor? I do not blame you for getting property in an honest way, nor for keeping it, but for uttering such a falsehood, when you say you do not care anything about it. I might pursue this subject to much greater length if it were necessary, but I forbear. I would advise you to be more careful in future how you threaten sinners with eternal punishment. Would to God that whenever you get very zealous in warning sinners to flee from eternal perdition, some Nathan might be near to whisper—"thou art the man!"—And, my dear friend, I pray you to consider most seriously whether that worship can be acceptable to the searcher of hearts, which bears the marks of sincerity. Dr. Watts has very justly said—

"Nothing but truth before his throne,
With honor can appear,
The painted hypocrites are known,
Through the disguise they wear.

Their lifted eyes salute the skies,
Their bending knees the ground,
But God abhors the sacrifice,
Where not the heart is found."

—And Truth diffuse her radiance from their faces."

GARDNER, FRIDAY, APRIL 29.

THE "HONEST WATERMAN."

Some person has published in the last Kennebec Journal the letter of Mr. W. A. Hallock, Secretary of the American Tract Society, on the subject of the Tract recently distributed in Augusta and Hallowell, entitled the "Honest Waterman, or History of Thomas Mann," in the hope, we suppose, of dissipating the "doubts," which he says, "have been entertained respecting the truth of the tract." Mr. Hallock's chief proof in favor of the truth of the story consists in his statement that "I have taken it for granted that the legends were actually made."

Mr. H. seems to have written without a critical examination of the Tract. He says it "was originally published by the Religious Tract Society in London, being No. 219 of their 12mo series," &c. This Society he further says "was one of the nine benevolent institutions to each of which the Waterman at his death left 100l. Now it so happens that the Tract itself contradicts these statements. It expressly says, that the Society which published the Tract originally was one to which he gave fifty pounds, and leaves it certain that this was the Wesleyan Missionary Society. So much for the agreement between Mr. Hallock's statement and the statements of the Tract which he would wish to have believed as true.

Again Mr. Hallock says that the "nine legacies of 100l each were three per cent annuities"—and that he had large sums of money at compound interest. Was any such fact stated in the Tract? No, by no means. On the contrary, every thing there is directed to make it appear that he never obtained a cent's benefit by "interest." "He never received 'interest,'" nor before Mr. H. undertakes to vouch for the truth of any more of his Tracts, we think he would do well to look into them himself; for to publish falsehood in the first place, and then to tell different stories about it afterwards, in order to apologize for and bolster it up, will not be very likely to have a favorable effect on the reputation of the Society of which he is Secretary.

WATERVILLE COLLEGE.

A writer in Zion's Advocate represents this College as very flourishing, and says that it never did fairer than now to take a stand among the most distinguished institutions of our land. If it be indeed in so good a condition, why was such an effort made last winter to secure a grant from the State, under the representations that it was so poor that it must go down without a grant? The same writer adds—"But one thing is wanting to complete the prosperity of this institution—a revival of pure and undefiled religion." Ay—but such revivals the orthodox never have; the writer did not know how to spell his words. Of pure and undefiled religion, which consists in visiting the fatherless and the widows in their afflictions, the orthodox make no account. The writer no doubt meant one of Dr. Beecher's moral desolations.

UNIVERSALISTS IN SULLIVAN.

We are happy to find the report which has been in circulation in Unitarian journals, relative to the conversion to orthodoxy of several Universalists in Sullivan, so promptly contradicted as it is in the following article below from Br. St. Clair. We copy it from Zion's Advocate, whose editor we suspect must himself have met with some recent conversion, otherwise he could hardly have so much departed from his usual course as to admit any thing into his columns contradicting what he had previously given currency to. We congratulate Mr. Wilson on his editorial improvement.

DEAR SIR,—I am requested by the Universalist Society in this town, to correct a statement made in your paper of March 31st by Rev. Mr. Darling of Phehill, relative to the conversion of some Universalists in Sullivan during the past winter. As you have given publicity to the story, which if credited, cannot fail to excite a false impression in the minds of your readers, I presume you will not refuse to publish this.

There has not been one Universalist in the place, converted to any other system, or shaken with regard to his own faith, during the excitement of the past winter, nor since the Society was formed; not one has left the Society or joined any other. They are all, to a man more firm, and more zealous to propagate their sentiments, than they were before the commencement of the excitement last fall. And of this fact, they think Mr. D. could not be ignorant; for about three months ago, they engaged a preacher for a fourth of the time, since which, they have had constant preaching, which they never had before. The Universalists and Baptists both occupy the same church; and consequently both know how often each other holds meetings. We are not a little astonished (and some of his own friends regret) that he should state things publicly so far from the truth. We owe neither Mr. D. nor the Baptists, any ill will; we only wish them to "Render to Caesar, the things that are Caesar's."

Yours respectfully, ALANSON ST. CLAIR.
Sullivan, April 14, 1831.

DR. ELY AND PRES. COOPER.

For several weeks past Dr. Ely has been doing terrible battle with Dr. Cooper, President of South Carolina College, on account of a Letter written last winter by the latter, addressed to "Any member of Congress," in Washington. The following is the chaotic clerical style in which Dr. Ely speaks of President Cooper:

"With every sentence which he utters he appears to have been eructating bile and tobacco spittle as thick as coffee grounds, with which he has besmeared himself and every object of his attention."

In sheer billingsgate abuse Dr. Ely will prove himself more than a match for Dr. Cooper or almost every body else.

Speaking of Gibbs the orthodox pirate—we say orthodox for it appears by his own Confession that he was such "up to the hilt," as Dr. E. said of his brother Thatcher—he says:

"Such a monster does indeed deserve the deep damnation of hell. We feel that it would be wrong not to damn such a murderer."

Where do people learn profane language—such as the foregoing, if it be not from the orthodox press, and orthodox pulpits?

Rev. SAMUEL P. SKINNER, of Wilmington, Vt. has accepted an invitation to become Pastor of the First Universalist Society in Cambridge, an office lately resigned by Rev. T. Whittamore, editor of the Trumpet. Mr. S. will commence his labors early in June.

WHITMAN'S LETTERS.

As several of our subscribers, who have not been able to obtain a copy of Whitman's Letters to Prof. Stuart, have expressed to us the wish that we would extract from them as copiously as our room will permit, we insert below his remarks on the measures taken by the orthodox for erecting meeting houses for their feeble churches.

Measures for erecting a meeting house for a feeble church. Secondly. Look at some of the orthodox measures for erecting a place of worship for a feeble church.—Take the proceedings in relation to the one in Billerica, since you sanctioned them by preaching the sermon at the dedication. The circumstances are briefly these. A few years since, the leaders of your party, and the members of the Andover Association generally, determined that an orthodox church must be established in this peculiarly united and peaceable town. The last year, the Rev. Drs. Beecher and Fay, and Mr. Bennett, proceeded to organize a feeble body, collected mostly from neighboring communions. A house of worship is then needed. And how can it be obtained? The members of the society by great pinching raise something like two hundred dollars; and one hundred more is literally extorted from a single lady by over-persuasion. The Rev. Mr. Bennett is employed to raise the remainder by hard begging. He accordingly rides most of the summer, and visits many of the towns in this Commonwealth, of which I have received several abstracts. I will therefore give you some of his remarks in his own words. "I stand before you as a beggar for Billerica. I have vowed to the Lord, that I will obtain sufficient funds to build a meeting-house in that place. There is great need of one. The gospel has not been preached there for fifty years. Religion and morals are at a very low ebb. They have no Sabbath. The town is a moral waste. It is a proper missionary station. The people are in a heathenish condition. No longer ago than three years, there was but one Christian in the place, and she was a female.—But the neighboring ministers have taken pity on their deplorable condition. Several converts have been made by my instrumentality. I call them my children. And they want a meeting house. It is your duty to give to this object. It is your duty to send the gospel to the heathen at home as well as the heathen abroad.—Give. If you have no money, give something else. Give your watches, your necklaces, your finger-rings. If you cannot give a spike, give a nail; if you cannot give a nail, give a brad." Perhaps you will think I have exaggerated his statements. But I have put down the very words and phrases that proceeded from his mouth; and respectable men in all parts of the Commonwealth stand ready to testify to the truth and accuracy of my record.

Now in view of all these measures, you came and dedicated the house, although you were obliged to bespeak and pay for your dinner on that occasion. And after a suitable man was selected for this missionary station, some thirty ministers of your party aided in his ordination, and then bound themselves to contribute about two thirds of his salary for a limited time. And all this mountain labor for what purpose? The number of hearers ranges from five to fifty, taking men, women, and children; and the fair average in good weather is from thirty to forty. The larger part of them could be accommodated with orthodox preaching much nearer in neighboring towns. And because the heathen people in Billerica will not permit your missionary to insult them in their own houses, the cry of persecution is raised. Will the public sanction these orthodox measures? Can you expect the blessing of God upon a church erected by such means? Is this the way that Christ propagated his religion? I wish all concerned would read the history of his life, with a particular reference to his measures for spreading the true faith.

Now, Sir, what do you think of such proceedings? I say you; for I have no disposition to cast the blame of this affair on Mr. Bennett. What I should consider heinous crime in another, I regard as lamentable misfortune in him. I have no hesitation in attributing his ludicrous movements, his ridiculous statements, his base misrepresentations, his aggravated offences against all decency, to some mental disorder. Neither would I be so unjust as to blame the orthodox generally for this outrage upon the peace and reputation of a highly distinguished country village. For I know full well that very many of the more sober members of your denomination have taken no part nor lot in this matter; but have spoken of the course with marked disapprobation. I also know that some clergymen have been unwilling to let him preach his begging discourse in their pulpits. I likewise know, that one orthodox association requested Dr. Church to write to some individual in this vicinity, and persuade him to regulate Mr. Bennett's movements; and that Dr. Codman was mentioned as a suitable person for such business. But I wish the public censure to rest on those individuals who employ this man to say and do things which they dare not utter and transact themselves. And who are they? Why, the leaders of the orthodox denomination. For when this man arose on one occasion to deliver his slanders on Harvard College, he read a commission from the committee of the Pastoral Association. This association is composed of most of the orthodox ministers in the Commonwealth. Their committee consists of such men as Dr. Codman and some of the Boston clergy. Let it then be known, that a few Doctors in divinity have employed this man to raise funds for the erection of new churches for feeble orthodox societies; and that he acts under your commission.

If the community will countenance such proceedings, we have no safety for our reputation as individuals or towns. First Billerica is slandered most grossly; for it is well known that it stands far above most of the orthodox towns in the county for mental, moral and religious improvement. And had the same remarks been made concerning an individual, the Reverend gentleman would have been prosecuted for defamation of character. Next comes Cambridge, and the venom of the orthodox party against the ancient university in that place, is poured out over the whole Commonwealth. Legal gentlemen have pronounced his statements slanderous and actionable; but the instrument is considered too contemptible for prosecution.—Whose turn will come next, I know not. I hope orthodox Christians, who despise the principle, that the end sanctifies the means, will raise their voice upon such subjects. For it becomes them to remember, that the same crusade might be waged against the peace and reputation of their own societies, were the Unitarians sufficiently bewildered to engage in such an undertaking. And every man must pronounce these measures unchristian, and unworthy.

CALVIN AND SERVETUS.

The following from the same author will set before the reader in its true light, Calvin's connection with the burning of Servetus. The facts stated below ought never to be forgotten.

As some persons may wish to know precisely what hand Calvin had in the burning of Servetus, I will give a few extracts from his own writings. My first quotation will show that Calvin had determined in his own mind to bring Servetus to death for his heretical opinions. Here are the words: "Servetus has lately written to me, and sent me at the same time a large book stuffed with idle fancies, and full of arrogance. He says I shall find in it admirable things, and such as have been unheard of hitherto. He offers to come here if I like it; but I will not engage my word.—For if he comes, and if any regard be had to my authority, I shall not suffer him to escape without losing his life."—My next quotation will prove that Calvin caused the imprisonment and prosecution of Servetus. Here are the words of Calvin himself: "I do not pretend to deny that I was the cause of his being apprehended in this city, that he might be put upon his trial. Let men of impious minds, and malignant tongues, exclaim against me ever so much, I frankly own and openly profess, that it was by my exertions the plaintiff appeared against him; nor do I deny that the form of his indictment was drawn up by my advice. Neither do I pretend but that I really thought it my duty to do all that lay in my power to crush such an obstinate and irreclaimable fellow, that the contagion might spread no farther." My next extract will prove that Calvin wished Servetus condemned to death. It is from a letter written during the trial.—Here are the very words of Calvin: "We are now engaged with Servetus. Perhaps he only designed to go through this city; for we do not yet know what reason moved him to come hither. He has been discovered, and I have been of the opinion that he should be arrested. I hope he will be condemned to death; but I wish the severity of his punishment may be softened. *Spero capitalem saltem fore judicium; pœna vero atrocitatem remitti cupio.*" From this latter clause, some have supposed that Calvin wished a punishment less severe than death might be inflicted on Servetus.—But this is altogether a mistake. He merely wished that Servetus might be put to death in some easier mode, than by burning in a slow fire of green wood.—This is fully and clearly proved by another passage written after the sentence of death had been pronounced. These are the words of Calvin: "Nevertheless he has been condemned without any dispute. He will be executed to-morrow. We have endeavored to change that kind of death; but in vain. *Genus mortis conati sumus mutare; sed frustra.*" This must be satisfactory to all. I think any one who will

investigate this subject properly must come to the conclusion, that Calvin was the sole cause of the imprisonment of Servetus; that the plaintiff appeared at his request; that the indictment was drawn up by his advice; that he furnished the evidence of his heresy; that he did all in his power to have him sentenced to death; and that he merely petitioned the magistrates to have one kind of death exchanged for another more sudden and less excruciating. And when I hear men of education deny these facts, I am truly astonished; for I know not whether to attribute such denial to ignorance or depravity.—Such then is a very brief and imperfect notice of the principal Reformers.

WINCHESTER'S DIALOGUES.

A new and very neat 12mo. edition of this excellent work has just been published in Boston, by B. B. Mussey. The following notice of it we copy from last Saturday's Trumpet.

"The Universal Restoration, exhibited in Four Dialogues between a Minister and his Friend: comprehending the substance of several real conversations which the author had with various persons both in America and Europe, on that interesting subject: chiefly designed fully to state and fairly to answer the most common objections that are brought against it from the Scriptures." By Elihu Winchester. Boston: Published by Benjamin B. Mussey, 1831.

Although we do not hold the opinion entertained by Mr. Winchester, concerning punishment in material fire in the future state of existence, yet we are happy that another edition of his Dialogues has been given to the world. Of all that author's works this is unquestionably the best, and the only one which seems destined to go down to posterity. The history of Mr. Winchester is so well known to Universalists, in general, their is need of but little reference to it in this place. Suffice it to say, in the early part of his life he was a Baptist; and as a preacher in that denomination, no one stood higher than he, about the time of his conversion to Universalism. From Philadelphia, where he first preached as a Universalist, he repaired to London, and he acquired a wide popularity in England by his preaching and his writings. In 1794 he returned to America, and died in Hartford, Conn. a year or two afterward.

Of all the editions of his Dialogues which we have seen, the one before us is the nearest. It is a small 12mo. Attached to it there is a fine likeness of the author, a copy from the London Print, which is universally regarded as better than the one executed in Scotland. There will also be found prefixed to the work, the account of Mr. Winchester from his own pen, which has appeared in all the late editions. We should have preferred to

there are now abundant materials in the hands of some persons in this vicinity, and which might easily be obtained. But there is one circumstance of this edition which gives it an advantage over all that have preceded it; we refer to the index of the passages of Scripture which are quoted, referred to, and illustrated in the work. It is very full, and made up with great care, by a gentleman who is thorough in every thing he undertakes.

It remains only to be observed, that this edition follows Mr. Winchester's last arrangement, in which a part of the fifth dialogue is omitted, and the rest incorporated with the fourth. The price of the work is seventy-five cents.

Amidst the many Unitarian Revivals, boasted of in the orthodox Journals at present, it gives us pleasure to state on the authority of facts communicated to us from different sources of late, that the doctrine of the grace of God which bringeth salvation to all men was never in a more prosperous condition.—The public mind appears to be more than usually awakened to this subject, and the consequence is that converts are multiplied as drops of the morning.

BR. BATES'S SERMON.

The Sermon on our first page by Br. Bates, was delivered in Turner on the 1st of January last, and is published by request. It will be found highly appropriate.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

THE "TEN TRIBES" OF THE JEWS.

No. 2.

BR. DREW.—Agreeably to promise in my first No. I shall now proceed to a further illustration of the subject relating to the present place of settlement of these Tribes;—a subject, an illustration of which, must be considered, not only difficult, but important. Whether in the sequel, it will appear that any light has been made to beam forth upon the subject, or that the darkness with which it is obscured, has been rendered more profound, the public must decide. As the sentiments which will be advanced, are not held by the writer as being correct, but are rather made public to provoke investigation, he does not consider it important to be so particular, as he might otherwise choose to be. He will say, however, that according to his apprehension, the circumstances and considerations, together with the extracts from profane or ecclesiastical history and sacred Scripture which will appear in these Nos. cannot be easily and consistently disposed of; unless some, yea many, of the ideas for which he contends are true.

It will be recollected that in my first number I stated three distinct propositions, viz:—

1st. The Ten Tribes revolted, or were separated, from Judah and Benjamin and were carried captive, by Shalmaneser into the city of the Medes.

2d. That they left their captivity and went beyond the knowledge and inspection of their brethren and the other nations of world, so that nothing is known, (positively) relative to their present place of residence.

3d. That the Ten Tribes, together with the tribes of Judah and Benjamin, shall be brought again to possess the land of Judea, in the latter days.

To support these propositions I adduced evidence—a part only of what I had in possession; enough, however, I supposed, to answer the purpose for which it was quoted. After stating and proving correct the propositions above alluded to, I mentioned my purpose of disposing of them to assist me in the illustration of my subject—to do which is now my business.—

The first of those propositions is proved correct by scripture, beyond a doubt. No one who is acquainted with his bible and with profane history will question its correctness. The same may be said of the third. It embraces the subject matter of many prophecies, and unless the proposition be true, the Scriptures must be broken.

With respect to the second, I cannot speak with so much positiveness as to its correctness; if I could, I should hardly hesitate to affirm, that I believe true, and strictly correct, the sentiments hereafter to be advanced.

For proof of the second idea, I quoted from Gisorne, and from 2 Ezdras. The evidence is not so conclusive as might be wished in order to make that use of the idea, which I propose to, but the reader will remember as he passes along with me, that I do not profess to believe correct, and in fact true, the ideas which I advance.

I shall now introduce my third proposition, viz. The Ten Tribes together with the tribes of Judah and Benjamin, shall be brought again to possess the land of Judea in the latter days. This idea I have already remarked derives direct support from scripture; but lest the correctness of this remark be doubted, I will quote (in addition to the passages presented in my other number) a few passages from the holy book, Micah ii. 15, "I will surely assemble O Jacob, all of thee; I will surely gather the remnant of Israel, (the Ten Tribes) I will put them together as the sheep of Bozrah, as the flock in the midst of the fold." Hosea i. 11. "Then shall the children of Judah, and the children of Israel, be gathered together and appoint themselves one head." Jer. iii. 18. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land which I have given for an inheritance unto your fathers."

It will not be contended that these prophecies have been fulfilled, as Judah and Israel have not been united under one king in the land of Palestine since the death of King Solomon, which event occurred 2800 years ago, or upwards.

If then Judah and Israel are to be united together and are to inhabit their former land, and they only, it would seem to be necessary that they should exist separate and detached from other nations,—that they should not marry and intermarry with other nations, for if their identity be lost, how shall they return to Palestine? It is but rational to conclude that the Ten Tribes, like the two, have not lost their identity. The tribes of Judah and Benjamin we know remain a distinct people to this day, see Deut. xxviii. 65. "Thou shalt become an astonishment, a proverb and a by-word among all nations," of course as a matter of necessity, they will remain that people which they were for ages and are now, until the time for their deliverance comes.

To prove that the whole of Israel as the descendants of Jacob shall remain a separate and distinct people I will quote from Num. xxiii. 9, speaking of the children of Israel Balaam says, "The people shall dwell alone, and shall not be reckoned among the nations." Esdras says 2nd book xiii. 41st. But they took this council among themselves, that they would leave the multitude of the heathen and go forth into a further country where never mankind dwelt." This was spoken of the Ten Tribes only. It appears very, (or at least somewhat) evident, that the Jews, as a whole, have not lost their identity and will at the time appointed, be ready to return home to Canaan. If indeed as the angel informed Esdras—the Ten Tribes dwell in a land before not inhabited, then most probably they enjoy a distinct and separate existence.

In fact, all historians inform us that among all nations where the descendants of Judah and Benjamin are found, they are the very people in every respect which prophecy has represented them to be, and that should the moment of their return now arrive, they might go. Nothing relative to their identity would prevent. But if we turn our attention to, and search for the Ten Tribes, where shall they be found in this situation? If they exist at all, in the known world, do they exist a distinct people? Those who are of the opinion that they are now "inhabitants of the mountains of the Medes" and "subject to the kings of the Persians" do not contend that they enjoy a distinct existence, and of necessity they are found to abandon the idea of their return as a nation to Palestine, see Buchanan's works p. p. 170, 178. Hence it will be discovered, that we must either believe that they will not be restored to their former estate agreeably to scripture, or else that they do now, and will enjoy a separate existence, and as they must be restored, so they must enjoy such existence. This being the case, where shall we look for them? Who can tell us where they may be found?

The known world has been searched over by men of erudition and perseverance and they have not been able to point us to the spot, where dwell the Ten Tribes of Israel.

Buchanan does, indeed, give it as his opinion that, they are now inhabiting the land, to which they were carried away captive nearly 3,000 years ago, but the evidence on which he relies, is not satisfactory to me, the amount of which is, an extract from an oration pronounced before the tribes of Judah and Benjamin by Agrippa, found in Josephus' work, de Bell. liv. xi. 23, and an extract from Jerome's notes on Hosea. Agrippa in his oration interrogates the Jews in the following manner, while exhorting them to submit to the Romans. "What, do you stretch your hopes beyond the river Euphrates? Do any of you think your fellow tribes will come to your aid?" an expression which he would rationally make, inasmuch as the Ten Tribes were there carried away captive and the Jews might not have known of their departure. But it is not evident that they expected relief from that source. Jerome says, "unto this day are the Ten Tribes subject to the Kings of the Persians." He wrote 1400 years after they were carried captive and has not informed us what authority he had for making his statement. Probably he took for granted, that as they had not been known to have burst the chains which held them in bondage and to have gone forth mighty people to war and conquest, that they were then resident in Media or Persia. The above is the most direct proof with which I have met in favor of the idea that they are now held in bondage or servitude in the land of their captivity, and I cannot receive as proof direct until many things which now operate against the idea are obviated.

Is it supposable that such a powerful, and privileged people, a people of such notoriety could remain in Media or Persia for so long a period of time and yet no direct proof of the fact can be found in the annals of history?

The presumption is strong, that they are not there, but that they left "the multitude of the heathen and went where they could keep their statutes" which they never kept in the land of bondage and oppression, or could not.

If then we regard the prophecies which we have noticed relative to them, where in the world may they be found?

They cannot be found where historians are acquainted. They cannot be in the known world. Where are they then? It is possible they may inhabit the interior of the earth.—Mr. Symmes' world, and I will leave the Ten Tribes thus till my next number.

THEODORET.

Saugerville, April 11, 1831.

[For the Christian Intelligencer.]

SHORT SERMONS—No. 10.

TEXT.—Then they that gladly received his word were baptized.—Acts ii. 41.

It is not denied by any one, that I know of, not even by the Society of Friends, that water baptism was practiced by the first disciples of Christ. But some sects of Christians think water need not be used in any mode, in this age of the world, in order to follow, or obey Christ. They profess to believe that christian baptism, is the baptism of the spirit, and that water baptism was John's baptism, which he practiced, and which the first disciples of Christ followed, for some years, after the ascension of their Master into heaven.—But they suppose that baptism by water, was no more a christian ordinance, though practiced for a time, by Christ's disciples, than circumcision was a christian ordinance, though Paul circumcised Timothy and many of the Jewish christians practiced it for some time, together with water baptism. They argue that Christ is no more to be followed in baptism, than in circumcision. Jesus was circumcised the eighth day from his birth and baptized the thirtieth year of his life. The first was according to Abraham's covenant, that all his natural seed should be circumcised. The last was according to the covenant of Aaron, that the priests on entering their office, at thirty years of age, should be baptized to the proper person, washed in water, and thus set apart to the service of the sanctuary. Hence when Christ commissioned his disciples to go teach, or make disciples, of all nations baptizing them, &c. he did require them to baptize with water. In some such manner they satisfy their own minds, who neglect water baptism.

The Baptists deny infant sprinkling to be baptism; hence they baptize by immersion those who were sprinkled, whether in infancy or adult years, in order to their being admitted to the Lord's supper; though they admit them to be true christians; when baptized by the spirit of God, and made true believers in Christ. No denomination appear to lay more stress upon water baptism than the Baptists.—And the reason why they deny infant baptism in any mode is, they think them to be improper subjects: that professed believers only have a right to the ordinance.

Some Universalists, seem to consider and treat water baptism, much as do the Friends. But others, who believe in the final salvation of all men, believe and practice as do other denominations.—Some prefer immersion to sprinkling, and are properly Baptists with respect to the subject and mode of baptism. Others, believe and practice infant baptism by sprinkling. Such are, generally, more zealous to form churches, and have the ordinance of the Lord's supper administered; and in their common practice, resemble the Congregationalists.

There are, no doubt, many Universa-

lists in sentiment, who belong to every sect and denomination of Christians: but they do not separate from the churches to which they have joined themselves.

But my text naturally, leads to the enquiry, is water baptism a duty to be practiced in this age of the world, by true christians. Whatever others may think, I answer yes.

The following are some of my reasons for so thinking.

1. Jesus Christ commanded his apostles, after his resurrection to teach and baptize all nations: to preach the gospel to every creature, he that believed and was baptized should be saved, he that believed not should be damned.

Now christians of every order have considered this commission given by Christ to his disciples, as requiring them to make disciples by teaching or preaching the gospel, wherever they were able, throughout the world, among all the different tribes of men: and that when any one professed faith in Christ as the promised Messiah, the Son of God, he was to be baptized: either by the spirit, or by water, or by both. My business is to show that water baptism was enjoined. This appears.

2. By the manner in which the disciples understood and practiced, in the course of their ministry. Peter was the first of the twelve apostles. He had been much in the company of his Master, and received special favors and communications from him. He was taken with James and John into the mountain where Christ was transfigured before them. He was promised to be a successful fisher of men. He was the first to espouse the cause of Christ after his resurrection. He was made instrumental of bringing three thousand persons to believe in Jesus, under one sermon. And he evidently understood that Christ commanded him to baptize with water those who believed the message he delivered. For in our text, when his hearers were pricked in their hearts, with conviction of sin, in crucifying the Son of God, and asked what they should do, Peter said, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

Here Peter, evidently required water baptism, for the promised gift of the holy Spirit, was spiritual baptism, afterwards to be received on condition of their obedience. It is added in our text, "then they that gladly received the word were baptized."

Should it be said, that there is no account of water being used on the day of Pentecost in baptizing the three thousand, who were added to the church on that occasion; I answer, it seems natural to conclude that Peter, and the other apostles made use of water on the day of Pentecost, because we read of this same Peter, at the house of Cornelius, chapter tenth, verse forty seventh, answering, "an any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we." By comparing these scriptures together it appears strange that Peter should speak about water in baptizing on one occasion, and make no use of water in baptizing on another.

The primary and natural meaning of the term baptize, implies the use of water. Hence we ought to understand the term in this sense, unless, from the connexion of the subject, we must understand it in a figurative, or spiritual sense.

In the case of Cornelius, and those who were converted to the faith of Christ, in his house, we learn that they received both the renewing, and extraordinary gifts of the holy spirit, before they were baptized with water. In the case of those who were converted on the day of Pentecost, they were to receive or submit to water baptism, before they should receive the extraordinary gifts of the spirit.

3. The practice of Philip, another apostle of Jesus, corresponds with the above conduct of Peter. "Philip preached Christ to the Samaritans. When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Chapter viii. 5, 12. Simon baptized on this occasion, though he received not the gift of the spirit.

In the same chapter, we have account of Philip's joining the Eunuch, preaching Christ unto him; and when he believed that Jesus Christ was the Son of God, he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him."

Here we have the express example of two distinguished, and successful apostles of Christ, in proof that they understood the command of Christ to imply water baptism. If such men erred or mistook their Master's orders, who can pretend to follow them, now, by walking contrary to their example? Will it not be safer to follow them, than to pretend that we understood Christ's commands better than they?

4. When Saul who is called Paul, was converted to the faith of Christ, he was baptized. Ananias was divinely instructed to assist Saul, while he remained blind by the light which shined from the face of Jesus, and said, "arise and be baptized, and wash away thy sins, calling on the name of the Lord"—Acts xxii. 16.

Paul practiced according to the custom of the other apostles, though he received no particular instruction, or commission, relative to baptism. He approved of the baptism of Lydia and her household; and of the Jailer and all his. In these instances, Paul and Silas were the preachers, and when Lydia and her household, and the Jailer and all his, attended to the

things which were spoken of Paul, and believed on the Lord Jesus Christ, they were baptized. Either Paul or Silas must have performed the ceremony on these occasions, as no other preachers were present. The servants of Christ were travelling preachers, or missionaries.—They were authorized to preach the gospel and to gather churches. They went chiefly among the Gentiles; and set in order the house of God, by baptizing professed believers. Now where can we find better examples to follow? To say I do not believe, and will not obey, is only acting as multitudes did in the primitive days of christianity. Such are condemned by Christ as his enemies, exposed to his righteous displeasure.

When Paul went to Corinth, and met with certain Jews who opposed themselves and blasphemed, he shook his raiment and said unto them, your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles." Acts xviii. 6. He soon entered the house of Justus, near the synagogue, where Crispus the chief ruler believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

Afterwards, when these Corinthians got into contention about Paul and Apollos, Christ and Cephas, Paul wrote to them, and besought them to speak the same thing, "that they be perfectly joined together in the same mind, and the same judgment." He then mentions his having baptized Crispus and Gaius, and the household of Stephanus. In all these cases Paul evidently means water baptism: which shows his practice: though he lay much more stress upon peace and love, among his disciples, than upon baptism. Hence as Paul was the chief apostle of the Gentiles, his uniform practice in baptizing believers, and gathering them into churches, seems worthy the imitation of all those who mean to follow him so far as he followed Christ. Hence the universal practice of all the ancient churches, mentioned by ecclesiastical historians, from the apostles down to the present time; a few small Societies alone excepted.

Now from these brief remarks, I come to the conclusion, that water baptism is a christian ordinance, and as such should be observed in faith and love, by all who bear the christian name.

As the Pharisees heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not but his disciples) so it is not displeasing, but rather pleasing, to me, to hear that the other sects make and baptize more disciples than the Universalists. I wish they were more attentive to these things.—While they attend to judgment, mercy and faith, they ought not to leave lesser matters undone. So I write, to provoke unto love and good works.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 29, 1831.

FOREIGN. The accounts of the battle between the Russians and the Poles, given in our last is fully confirmed. The official accounts of the engagement on both sides have been published at length in foreign Journals. Nothing can exceed the patriotism and valor of the Poles, but we see not how they are to sustain themselves against the gigantic Power of the grand Autocrat. In Italy, Spain and indeed in almost every nation of Europe, the spirit of Liberty has been awakened and the people are taking measures, some more violent than others, to throw off the yoke of their present oppressors. Even in England the Reform system has a majority in the House of Commons. Favored by the King and his whig Ministry, it has prevailed in that body by a majority of one. The subject has created an excitement seldom if ever equalled before on a political subject. In France, Lafayette and the people seem to be in favor of taking a belligerent part in favor of the Belgians, contrary to the pacific policy of the King. Yielding to the popular sentiment he has recently changed his ministry.

AT HOME. The news from Washington this week is of singular interest. The Secretary of State, Mr. Van Buren,—the Secretary at War, Mr. Eaton,—the Secretary of the Treasury, Mr. Ingham and the Secretary of the Navy, Mr. Branch, have all tendered their resignations to the President, who has accepted them. All these offices, therefore, are now vacant.—Rumor speaks of Mr. Livingston of Louisiana, as the probable successor of Mr. Van Buren, of Col. Drayton of South Carolina as Secretary at War, Louis McLane as Secretary of the Treasury and Gov. Woodbury of New Hampshire as Secretary of the Navy.

EARLY CROPS. If our friends wish to insure an early harvest of cucumbers, melons and other tender vegetables, we recommend to them to plant the seeds first in several potatoes hollowed out and filled with rich earth. Those should be kept in some warm position in the house till the plants make their appearance and they will bear the open air without danger from frost, when the potatoes should be planted in the garden in the places designed for the vegetables. The shell of the potatoe will soon rot in the earth, affording a nutriment to the plants. We have tried this method several years with excellent success.

BUSINESS on this river was never more brisk than it now is, and will probably continue to be through the season. Merchant vessels are in great demand.—Many new ones are building. And a vast quantity of Dead river logs, which have been collecting for two or three years, having come down by the recent freshets, afford great business for mills, lumber yards, &c. &c.

Lead.—The Miner's Journal (Galena) in speaking of the price of this valuable staple of that region, says:

"This article steadily advances in price. It is in brisk demand at \$2 25 per cwt.

[For the Eastern Chronicle.]

Portland, April 26th 1831.

Mr. Editor,—According to a notice in the papers it appears that a master of the Alms-house in this town is wanted. It is hoped that in making an appointment of a person for that important station, the Overseers will select a man of humane and cultivated feelings, one who will not consider himself insulted if any of the unfortunate poor should chance to cough during prayers. It is also hoped that the board of Overseers are too liberal and enlightened a body of gentlemen, to decide that no man however good his qualifications may be in other respects, is fit to fill that station unless he be an Orthodox Church member.

A friend to the unfortunate poor, and to religion.

Appointments by the President.

David Porter, of Pennsylvania, to be Charge d' Affaires of the United States at the Sublime Porte.

William Carroll, of St. Helena, to be Consular Commercial Agent of the United States at St. Helena.

George F. Brown, of Virginia, to be Consular Commercial Agent of the United States at Algiers.

Thomas B. Marshall, of Tennessee, to be Marshal of the United States for the Western District of Tennessee, Vice Robert Purdy, deceased.

Edmund Christian, of Virginia, to be Marshal of the United States for the Eastern District of Virginia, vice John P. Gram, deceased.

George Strobel, of Pennsylvania, to be Consul of the United States for the port of Bordeaux, in France, vice Daniel Strobel, resigned.

Thomas Irwin, of Pennsylvania, to be Judge of the United States for the western District of Pennsylvania, vice William Wilkins, resigned.

William P. Duval, of Florida, whose commission expired on the 17th of this present month of April, to be Governor for another term, in and over the territory of Florida.

[From the U. S. Gazette.]

We give some additional European news this morning, which, though but 12 hours later than former advices, appears to be of some consequence. The London Globe asserts the probability that Parliament would, on the evening of the 23d, be dissolved. This appears to denote doubts in the minds of the ministers, of their power to carry the reform bill through the present Parliament, at least with a majority suited to a measure of such importance. When an important measure of the ministry is voted down, it is customary for the King to seek new responsible agents; but in the present instance, there appears good reasons for believing that the members of the lower house do not express the opinions of a majority of their constituents. A new election then gives the ministry another chance of carrying their measure—at worst, they gain time.

We see little cause for congratulation in France. The people are anxious for a war, and of consequence his crown, and perhaps his head, in order to maintain peace. This is not an ordinary event in political history.

The following language is held by a London correspondent of the New York Commercial Advertiser:

"The bad conduct of the French people is creating a reaction in the public sentiment in England. Had the French people used their liberties well, I really think there would have been a great overturn here. But the respectable part of the community, seeing that a mob invested with sovereign power can do, will rally around the throne, and submit to present evils, in preference to those which would result from a sweeping change."

"King Philip will be a headless king within three months, unless he lead the sans culottes of Paris beyond the frontiers. His party is dwindled to nothing—it scarce numbers more than the Carlist party.—His true prop—the prop of good order in France, was Lafayette—the attempt to disperse with him has been the great oversight in Philip's patchwork Ministry. Should there be a republic, not Lafayette, but Delacroix, will be placed at its head, during the short lived period between the establishment of a free, and the usurpation of a military government. Depend upon it, young Napoleon has a powerful party in France, and let him but display the least capacity for war, popular feeling will elevate him at once to the throne of his father."

Price of Glory. It has been calculated that, from the rupture of peace of Amiens in 1801 to the final abdication of Napoleon in 1815, there were two millions and a half of Frenchmen, slaughtered in his wars. This is exclusive of some half a million Poles, Germans, Italians, &c. who fought under his banners. If it be assumed that the nations with whom he was at war, lost man for man, Napoleon's ambition could not have cost our mother Earth less than six millions of her people. Notwithstanding this unheard of butchery and slaughter, the people of Europe enjoy no more freedom, have no more happiness, wealth, influence, skill, knowledge or virtue; and although it is but about fifteen years since the father went to St. Helena, there cannot be much question that the son of the man, if possessed of one half the qualities he may be supposed to have inherited, may, in a few years, shed as much blood to as little purpose.

[From the Washington Globe of Wednesday.]

It will be appear by the publication in our columns of to-day, that the Secretary of State has tendered his resignation to the President, who has accepted it. The grounds upon which this step was taken are so fully and distinctly stated in the correspondence, that comment on our part is unnecessary. On the 7th the Secretary of War tendered his resignation to the President; and yesterday the Secretary of the Treasury, and the Secretary of the Navy, handed in theirs; all of which have been accepted. From this it is inferred that a new organization of the Cabinet is to take place.

Execution. The New York Commercial of Friday says—Gibbs and Wansley, the mutineers of the Vineyard, paid the penalty of their great offences this morning, upon Ellis's Island. The steamboat provided by the Marshal left the city at half past nine, the prisoners being escorted by the officers of the Court and a company of marines, and attended by several clergymen: Few others, we believe, went to witness the spectacle.

APPOINTMENTS.

Br. JOEL MILLER requests us to say that, by divine permission, he will preach in the School House near Little River Village in Lisbon next Sunday; in Hope on the last Sunday in May; in Freedom on the first Sunday in June; and in Palmyra on the second Sunday in June.

Br. G. BATES will preach in Waldboro' next Sunday, and in Union in a week from that time.

THE EDITOR has an engagement to preach in Bowdoinham on the 2d Sunday in May (a week from next Lord's day).

MARRIED.

In Clinton, 17th inst. Mr. William Reed to Miss Elizabeth Rundy.

In Phippsburg, Major Samuel W. Rodgers of Bath, to Miss Lucinda Owen.

DIED.

In Livermore, 17th inst. Artemus Leonard, son of Wm. H. Bretton, Jr. Esq. aged three weeks.

In Monmouth, of consumption, Miss Sophia Ann Hamanoff, aged 19 years.

In Wiscasset, Mr. Ebenezer H. Greenleaf, aged 29.

In the State of Ohio, in Feb. last, Samuel Whitaker, of Knox, Me. aged 26.

In Belgrade, Mr. Aaron Page aged 86—Mr. James Lord aged 37—Mr. John Tibbets, aged 45.

In Augusta, on Monday morning last, Mr. John S. Demmett, of China, aged 30.

MARINE JOURNAL.

PORT OF GARDINER.

Friday, April 15. Arrived, sch'r De Wolf, Kelly, Boston; sloop Traveller, Caldwell, Ipswich.

Saturday, April 16. Arrived, sch'r Telegraph, Baker, Dennis; Franklin, Hoskins, Gloucester.

Tuesday, April 19. Sailed sch'r Osprey, Weymouth, Salem; Deborah, Jewett, Boston.

Wednesday, April 20. Sailed, sch'r Superior, Barlow, Newport; Columbus, Godfrey, do.; Three Sisters, Brookings, Boston; Harmony, Hinton, do.; Five Brothers, Brookings, do.; sloop Amelia, Perry, Sandwich.

Thursday, April 21. Arrived, sch'r Milo, Brookings, Boston; sloop St. Marys, Churck, Sandwich.

Friday, April 22. Sailed, sloop Carrier, Perkins, Boston.

Saturday, April 23. Arrived, sch'r Oaklands, Litchfield, Boston; sloop Nancy, Gardner, Newburyport; Caspian, Bickford, do.; Charles, Atkins, Sandwich; Burgess Chancellor, Goodspeed, Nantucket; Deborah, Burgess, Sandwich; Liberty, Perry, do.; Eunice, Perry, Nantucket.

Sunday, April 24. Arrived, sch'r Enterprise, Johnson, Portland; sloop Nancy-Harry, Phinney, Boston; Rapid, Calef, Portland.

Tuesday, April 26. Sailed, sch'r Three Sisters, Philbrook, Salem.

Wednesday, April 27. Sailed, sch'r Elizabeth, Wait, Boston; sloop Relief, Russell, Ipswich; Alexander, Bennett, Philadelphia.

ADMINISTRATOR'S SALE.

BY virtue of a License from the Hon. Judge of Probate, for the County of Kennebec, I shall sell at Auction on Monday the 30th day of May next, at 2 o'clock, P. M. at the store of George Shaw, in Gardiner, the real Estate of the late BERT COLE, deceased. Said Estate is pleasantly situated in Gardiner, about 3 miles west of the village, on the county road leading from said village to Litchfield and Monmouth,—and consists of about 63 acres of good land, cuts from 15 to 20 tons of English hay, and has an orchard that will produce from 15 to 20 bbls. Cider annually, and has also a sufficient quantity of wood land. The buildings are a house, barn, shed, &c. which may be made good with a little repair.

On Thursday the 24th day of June next, at the Store of Johnson Lunt, Esq. at Clinton Falls, a Farm belonging to said Estate, consisting of about 96 acres, situated on the east side of Kennebec river, about 8 miles from Waterville bridge, on the road leading from said bridge to Canada.

Terms made known at the time and place of sale, or by referring to W. M. PARTRIDGE, Admr. Gardiner, April 28, 1831. 3w—17

PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of Dan Pease's PATENT SMUT MACHINE, and the right of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial.

Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention. ZEBULON SARGENT.

Gardiner, April 27, 1831. 3m.

MR. COBB'S SERMON.

A SERMON by Rev. S. Cobb, on Gen. iii. 4, "And the serpent said unto the woman, ye shall not surely die," just published and for sale at P. SHELDON'S Bookstore; price 6 cents.

April 28.

ONE HUNDRED ARGUMENTS.

In favor of Universalism, a tract by Rev. T. Whittemore—price 6 cents; for sale by P. SHELDON.

April 28.

NOTICE.

I HEREBY relinquish to my son, HIRAM W. JEWELL, a minor, who will be of full age the 9th day of February next, all claim upon him for his services, and all claim which I may have for his earnings, and I hereby authorize and permit him to act, trade and manage for himself, and to take and receive all which he may acquire; not to be held for his expenses or debts, unless by special agreement with his creditors I should become Surety for him.

JAMES JEWELL.

Litchfield, April 26th, 1831.

NOTICE.

HAVING Contracted with the town of Monmouth, for the maintenance of Bathena Ham, a town pauper, I hereby forbid all persons harboring or trusting her on my account, as I shall not pay any debts of her contracting after this date. DAVID TRUE.

Monmouth, April 23, 1831.

APPRENTICE WANTED.

AN honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

POETRY.

[From the Christian Index.]

WEEP NOT FOR HIM THAT DIETH.

Weep not for him that dieth,
For he sleeps, and is at rest,
And the couch whereon he lieth
Is the green earth's quiet nest—
But weep for him that pineth
On a fair land's hateful shore,
Who yearly declines
Where ye see his face no more!

Weep not for him that dieth,
For friends are round his bed,
And many a young lip sigheth
When they name the early dead—
But weep for him that weareth
Where none will know or care
When the groan his faint heart gives
Is the last sigh of despair.

Weep not for him that dieth,
For his struggling soul is free,
As the world from which it fleeth
Is a world of misery—
But weep for him that weareth
The captive's galling chain;
To the agony he beareth,
Death were but little pain.

Weep not for him that dieth,
For he hath ceased his tears,
And a voice to his replyeth
Which he hath not heard for years—
But weep for him that weareth
On that cold land's cruel shore,
Blest, blest is that sleepeth,
Weep for the dead no more.

THE FARMER'S VERNAL ODE.

The farmer's joyous season,
Comes gaily tripping on;
Its heralds are the gentle airs,
Warn'd by a genial sun,
And now he wends him o'er each field,
Each hedge and fence along;
And through the groves and o'er the hills,
His gladsome herds among.

And joyously he views them all,
From dreary winter free;
And feels as dith the mariner,
Just from the boisterous sea.
Though he barge and leafless boughs,
Arrest the careless view;
He sees the living germ that peep,
Their winter shelters through.

And gladsomely he greets them all,
Those little buds of hope;
Which soon will "neath the genial sun,
Their fragrant flowers open,
From which he'll see the future fruit,
Emerge and ripen soon;
And thence the farmer's store of joy—
Of hope the promised boon.

O! deem not tame such pleasures,
As come with spring's return;
To till the farmer's bosom—
Nor yet their offerings spurn.
For O! of earth the sweetest,
The parent joys we sing;
As those the future feelth
At the return of spring.

MISCELLANY.

ON RIGHT READING THE SCRIPTURES.

BY HOSEA BALLOU, 2d.

In order to understand the Scriptures, it appears to us of the first importance, that we read them in the very same state of mind in which we would read any other book that we are intent on comprehending. The propriety of the rule, in this general form, is obvious. But to follow it into some of its particular applications, we must add, that it is desirable to maintain, in this case, the same freedom, as in others, both from distressing anxiety and oppressive awe. One would naturally conclude, from the language of many Christians, that they relied with peculiar confidence on the impressions they received while reading the Bible under the influence of those very feelings. But what is more certain than that such emotions always disturb our perception and paralyze our reason, thus impairing the very faculty of forming views clear and exact? We ought, indeed, to treat the Bible with sincere respect; but at the same time, with perfect familiarity. He who gave it to us, gave it to be used, not to be idolized. If regarded as a fearful object, can we wonder that its whole appearance becomes distorted in our apprehension? If approached only with reserved formality on one hand, or with a feverish perturbation on another, have we any right to expect a true conception of its contents?

We must observe again, that the reading of the Scriptures should not be attended to, merely as a pious exercise, or in the supposition that they will sanctify us by some spiritual influence mysteriously imparted. This would be to use them, not as a rational means of instruction, but as a sort of sacred charm; as though the inspiration under which they were composed, was but another name of enchantment. An impression of this nature has however, almost universally affected the public mind; and it may not unfrequently be detected, by a peculiar tone, accent and reserve, even in those who have already discovered its impropriety. A portion, perhaps a chapter or two, is selected to be read merely as a religious service; and because it is sacred writ, it is supposed that, if chanted with due reverence and devotion, it must produce a spiritual illumination of the mind. Meanwhile, this very persuasion, together with the previous mental preparation, will of course result in certain effects on the feelings and on the fancy; and these effects are immediately attributed, with unsuspecting confidence, to the passage of Scripture which has been read. But the fallacy of this notion will appear, if we reflect that nobody of common sense would use any other book in this way, if his object be to understand it. And such a use of the Bible, ought never to be called the study of it, nor indeed the reading of it; but, rather, a sort of religious incantation, in which the impressions arising are to be referred as much to the imagination as to the book itself.

We do not deny that the practice, absurd though it is, may become an occasion of cherishing pious emotions either of the genuine or of a spurious character. So indeed may any other exercise, that is habitually associated with the same disposition of mind. The devout Catholic de-

rives, in this way, a similar influence from the religious act of counting his beads, or of listening to the prayers of his church in an unknown tongue. These services are indeed to him unintelligible; but by the power of association, by their known relation to religious subjects, they may tend to excite his piety such as it is, to suppress what he already regards as his earthly passions, and to suggest to his ever active thoughts a thousand ideas more or less real. And it is easy to perceive that such effects may be as readily produced, by using the Scriptures in the same manner, as a substitute for the rosary and the missal. But we insist upon it, that this indulgence of the feelings and of the fancy, how religious soever, ought not to be mistaken for an exercise of the reason, nor for a safe method of gaining instruction. Indeed, the immediate aim, in those cases, is, either to discharge what the person deems a sacred duty, or else to produce in himself a certain temper and excitement of mind; and if he reads the Bible with such motives only, he should expect nothing more than the attainment of the objects, nor hope to acquire, in addition, an understanding which he has not properly sought.

It may be well, however, to observe, that the more sure and advisable method of deriving even a sanctifying influence from the Scriptures, is through the medium of their doctrine, their true sense. Let us gain this, in the first place, as we would that of any other book; and having treasured it in our minds, make it the chief subject of our meditation, that it may exert its proper influence on our temper and affections.—*Unit. Expositor.*

[From the Independent Messenger.]

IMMORTALITY.

A few remarks on the word *immortality*, may call up the attention, to some important and relative points of doctrine. I have heard it urged, and I thought improperly, that immortality in itself considered, necessarily included immaculate purity. With such, immortal evil would be a contradiction in terms. I am not disposed to maintain the eternal existence of evil, because it is opposed to the will and plan of my Maker; but I should not be inclined to argue against it, on the position that it is impossible in the nature of things. I am well aware that I may be accounted unphilosophical in these remarks, but I beg of my readers, not to condemn them, before they have perused and pondered them well.

The word immortality is made of Latin. The roots are *mors*, death, and *in*, which in the composition of words, usually signifies *opposition to*. The word, therefore, in its primitive sense, conveys the idea of *that which does not die, or, that, the principles of which, if not counteracted by some destructive power capable of effecting it, would never decay or die*. There are many earthly things that seem nearly allied to immortality, when kept in certain situations and from certain exposures; but when exposed to destructive influences, they immediately degenerate in a system of decay, and in time become disorganized and scattered particles.

There are two words, in the Greek Testament, which are translated *immortality* *athanasia* and *aphtharsia*. The first is from *a*, not, and *thanatos*, death; the word from *a*, not, and *patheiro*, to corrupt; whence *aphtharsis*, corruption. *Athanasia* is used only in 1 Cor. 15: 53, 54; 1 Tim. 6: 16, and is rendered immortality. *Aphtharsia* is translated incorruption, in 1 Cor. 15: 42, 50, 53, 54; immortality in Rom. 2: 7; 2 Tim. 1: 10; and sincerity in Eph. 6: 24; Titus 2: 7. These are all the passages in which *aphtharsia* is used, and in the last of these it is rejected from the text by Griesbach. The adjective of this noun is generally rendered incorruptible, but once or twice immortal.

The apostle says of God, "Who only hath immortality, dwelling in the light, which no man can approach unto." By this we are taught that no being can be immortal as God is. We believe man will be immortal in a future state of existence, but this immortality will not approach unto God's. His is absolute, of necessity, and undeviated; ours will be given, and is the result of the divine pleasure. Now it is an incontrovertible principle in the nature of things, that though some may destroy what they cannot make, yet none can make what they cannot destroy. If God gives immortality, that immortality has a beginning and is derived, and to say he has not the physical power to reduce the principle on which it exists, is limiting the divine agency respecting the works of God, in a manner in which man is never limited respecting his works. Besides, if beings who derived their immortality from the all-forming hand of God, cannot be made mortal, or reduced to principles of mortality by the same hand that raised them to the principles of immortality, how can it be shown that those immortal beings are any longer dependent upon God for existence? They may indeed owe to him the origin of their being, but this existence once received, they can be indebted to no one for its continuance. But who believes, there can exist a being independent of God? No one. Why then ridicule the idea of the possibility of reducing the principles of immortal existence, in all dependent beings?

Universalists have long derided the orthodox idea of our first parents' falling from the principles of immortal existence, by partaking of the forbidden fruit. How much good sense they have thereby displayed, I confess I am altogether unable to perceive. Although I perceive no necessity of supposing Adam and Eve possessed those principles, yet allowing that

was the case, I see no more impropriety in their immortal principles becoming reduced by a powerful counteracting effect, than that mortal beings should ever "put on immortality."

The notion that immortality cannot suffer, can only be maintained on the ground that it is completely independent of every possible counteracting cause. This is true of God who is immortal, "absolute et per se," absolutely and of himself; but the moment we apply it to any other being, we make that being independent of God. So then, think of it, laugh at it, and despise it as you will, you must consider a derived immortality capable of suffering, or you make such being invulnerable to the power that made him.

It is not, then, from the principles of physical existence, even of a derived immortality, that I oppose the doctrine of endless misery; but from the divine promises, centering in Jesus Christ, as the faithful and energetic Saviour of the world. Did I believe it the pleasure of my Maker, I see no reason for disbelieving that there might be immortal sufferings or that immortal beings might suffer eternally. My hope of future blessedness is, therefore, in divine mercy, and not in any principles of physical being whatever.

In Rom. 2: 7, the apostle speaks of "seeking immortality" *aphtharsia*. The better and more literal rendering is *incorruption*. Applied spiritually to the substantial blessings of God's mercy and grace, makes good sense of the passage; but applied to mere physical being, seems to be inconsistent with what we consider man is able to obtain by seeking.

In 2 Tim. 1: 10, it is said of Christ he "hath brought life and immortality to light through the gospel." Here again the original is *aphtharsia*, incorruption. "Life and immortality" may be a Hebrew idiom, for *incorruptible life*. It may be understood in either a physical or spiritual sense, but especially the latter.

In 1 Cor. 15: 53, 54, *incorruption* and *immortality* are undoubtedly applied to physical being, as they stand immediately connected with the resurrection.

The foregoing remarks are a sketch of what might be stated and argued more at large. If they are substantially correct, as the writer very believes, they will serve to throw light on several important doctrines contained in the inspired writings and to check that arrogant spirit, which we have reason to believe, has a powerful reign in the hearts of too many of our beloved countrymen. S. C. L.

A POPULAR ERROR DETECTED. Perhaps no one proposition has ever been more insisted on than that unbelief is a sin so heinous in the sight of God, that the sentence of everlasting damnation on the offender is most reasonable, and that in the execution of it there is nothing offensive to the mild and gentle spirit of the gospel of Christ. Faith in the gospel is considered of such infinite value, that it ensures its possessor of heaven and everlasting happiness, though guilty of foul crimes not a few; while unbelief is supposed to be of such a damning character, that a life of the most unexceptionable morals can have no claims to favor if connected with it. There are many considerations which if duly regarded would render the doctrine above stated, very doubtful indeed; but there seems to be a shorter way of disproving it, which we find exhibited in 1 Tim. 1: 13, thus: "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly and in unbelief." According to this testimony of St. Paul, ignorance and unbelief so far from cutting him off from favor, seemed to recommend the blasphemer to the mercy of God.

If it be asked, in relation to this subject, what benefit there is in believing, if the unbeliever can obtain mercy? the answer suggests that true faith will prevent the crimes which the divine favor forgives; for after Paul had obtained mercy, he was no longer a blasphemer, persecutor, or injurious.

BONAPARTE AND POLIGNAC.—Count Polignac had been raised to honors by Napoleon, but from some motive, which could not be accounted for, he betrayed the confidence which the emperor had reposed in him. As soon as Bonaparte discovered his perfidy, he caused Polignac to be arrested. On the eve of the day on which he was to be brought to trial, and when he would have been infallibly condemned, since no one doubted his guilt, Madame Polignac solicited an audience of the emperor. "I am angry, Madame," said the emperor, "that your husband is implicated in an affair which bears the character of such profound ingratitude." "It is impossible," said the countess, "that he is as culpable as your majesty supposes." "Know you the signature of your husband?" asked the emperor, drawing from his pocket a letter, which he presented to the countess. Madame Polignac looked at the letter, acknowledged the writing, and fainted away. Immediately after she had recovered her senses, Napoleon offered her the letter, and said to her, "Take that, it is the only legal proof against your husband. There is a fire behind you."—Madame Polignac grasped with eagerness the important document, and instantly committed it to the flames.

The Wit Outwitted.—A few years since, a countryman passing at night, with his team, through the town of Stow, observed an old fashioned house with a chimney built on the outside. Being somewhat of a wag, he alarmed the inmates, and called up the master, who putting his head out of the window to inquire the cause, was cool-

ly informed, that "as it looked likely to rain he had better take in his chimney." Our waggoner satisfied with his exploit, drove on, but had not proceeded far when his team was plunged into a mud hole; unable to extricate it, he was compelled, after much useless cursing and swearing lavished alternately upon the roads and his oxen, to apply for assistance at the only house within a distance of some miles—the one whose occupants he had just "played the fool with." The master of the house heard his story with patience, and when he had concluded, answered him with becoming gravity, "that he regretted his inability to assist him, as he expected every moment it would rain, and his hands were all busy housing the chimney."—*Boston Transcript.*

Sweetness of temper is not an acquired but a natural eloquence; and therefore, to recommend it to those who have it not, may be deemed rather an insult than advice.

GREAT IMPROVEMENT IN MILLS.

THE subscriber has invented and applied to use, an important improvement in the Reacting Water Wheel, for which he has obtained Letters Patent, and which he now offers for sale in single Rights, or in districts to suit purchasers.

The subscriber confidently asserts, that more labor can be performed with a given water power by his wheel than by any water wheel now in use, while the expense is less than one fourth that of the Breast Wheel. It has been found, by actual experiment, to perform twice the labor of the Tub Wheel placed in the same situation. Being on a perpendicular shaft no gearing is necessary in its application to Grist Mills and other machinery. It is peculiarly adapted to small streams with a moderate head of water, and is but little affected by back water. The wheel and shaft are both of Cast Iron and of course very durable.

This wheel is now in successful operation in the grist mill of Hon. JAMES BRIDGE, Augusta, (Me.) where the public are invited to call and examine for themselves.

JOHN TURNER.

Augusta, Dec. 1, 1830.
I hereby certify that I have lately erected a Grist Mill in Augusta, with two run of stones, the one moved by a tub wheel of the most approved construction, the other by Turner's Improved Reacting Wheel.—The Reacting Wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

JAMES BRIDGE.

Augusta, Dec. 5, 1830.
This day I certify, that I, the undersigned, have for a number of years used a tub wheel for grinding bark, and have now applied to the same use and in the same situation, Turner's Improved Reacting Wheel and have found it to perform four times the labor with the same quantity of water.

JOSEPH HAM.

N. B. The subscriber having seen an advertisement recently published in the Independent Chronicle and Boston Patriot, signed by one Calvin Wing, in which the public are cautioned against purchasing rights for *Cast Iron Reaction Water Wheels of any description* or using any such wheels without the consent of said Wing or his authorized agents, hereby gives notice that he can furnish proof that said Wing has no exclusive right to the common Cast Iron Reaction Water Wheel, these wheels having been in common use in this vicinity for two years past, and are easy and sold almost daily at the Gardiner Iron Works without the consent of said Wing or any other person. All the subscriber claims as his right is the improvement which he has made on the common Reaction Wheel, and this he is ready to warrant and defend to purchasers against the claims of Calvin Wing and all others.

JOHN TURNER.

In consequence of CALVIN WING's notice of Feb. 16, 1831, I deem it a duty to myself to state to the public, that I continue, and shall continue to make and sell my improved Cast Iron Reaction Water Wheel, the *velo* of the said Wing to the contrary notwithstanding; and that I will warrant and defend them, and all who purchase them, against the suits and legal attacks of any person. I can prove Mr. Wing not to be the first inventor of the Cast Iron Reaction Water Wheel, that the idea did not first originate with him. The first pattern for casting these wheels was made in Dec. 1828, by a Millwright, in the employment of it, at Gardiner, and the first wheel from this pattern was cast and fitted at the Gardiner Iron Works the same Winter, and is still in operation in a machine at Gardiner, since which time large numbers have been cast and sold at the same place without the consent of said wing. With his improvement of putting two or more wheels on a shaft, I have nothing to do, with his "lighter" I have nothing to do, but his exclusive right of casting the wheel of iron, I dispute. Even allowing for a moment that he is the true inventor, it is believed that by reference to the decision of the Supreme Court, it can be shown, that when an individual suffers his invention to go into public use for a long time without special agreement or understanding that it is to become the subject of a patent, it is a *bona fide* gift to the public and a patent will not hold. Again he denominated my improvement a variety of his "lighter," and at the same breath denominated it as "mis-improvement," the "reverse of useful" and that a patent will not hold. Let me inform him that the term "useful" is used in the statute, in "contradiction" to the frivolous and mischievous." See Fessenden, 265, also Mason's Rep. 182, Lowell, vs. Lewis. I am perfectly willing to submit my claims to the proper tribunal.

JOHN TURNER.

ADMINISTRATOR'S SALE.
PURSUANT to authority from the Judge of Probate for Kennebec County, I shall expose for sale at public auction, at my dwelling house in Pittston on the twelfth day of May next, at 1 o'clock in the afternoon, the following described parcels of land which were the property of JAMES LAPLAIN, Jr. deceased, situate and lying in said Pittston: to wit—One lot containing about 18 acres, chiefly pasturing adjoining land of Daniel Kendrick and Edward Lawrence. Also, a lot containing about one and a half acres, situated on the county road leading from Gardiner to Wiscasset and near the dwelling house of James Laplain; also, one half of an undivided lot of wood-land containing about 64 acres, adjoining land of others; also, one third part of an undivided lot containing about 100 acres and adjoining land of Hubbard Thompson, Hugh Thompson, Robert Treachard and others; or such part or parts of the foregoing described lots of land, as may be necessary to raise the sum of two hundred and two dollars and fifty cents.

ROBERT LAPLAIN.

Administrator on the estate of James Laplain, Jr.
Pittston, April 7, 1831.

NOTICE.
THE subscribers, a committee to contract for and superintend the building of a Meeting House in the west parish of Pittston, are now ready to receive proposals for the erection of the same. Persons wishing to contract will please to call on either of the Committee previous to the 30th of this month, as by that time they wish to close the contract.

J. N. COOPER.

GEO. JEWETT.

W. COOPER.

Pittston, April 12, 1831.

Balfour's Reply to Stuart.
MR. BALFOUR'S Reply to Professor Stuart's Essays on several views relating to future punishment, are now for sale by P. SHELTON, at Bookstore in Gardiner, and by W. A. DREW, Augusta. Price 75 cents.

Gardiner, March 24, 1831.

NOTICE.
THE subscriber having disposed of his stock of goods and being desirous of closing all his concerns hereby calls on all persons having unsettled accounts with him to call and settle the same without delay at the store of EDW'D COFFIN.

Gardiner, March 9, 1831.

APPRENTICE WANTED.
An honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

NOTICE.

To Mill Owners, Manufacturers, and all those interested in the economy of the use of Water, as applied to the propulsion of Machinery.

THE Subscriber having made valuable improvements in Water Wheels, which, operating on the principle of the REACTION OF WATER, are not impeded by back water; and also being constructed of CAST IRON, are both cheap and durable; and having obtained LETTERS PATENT therefor, under the seal of the United States and the signature of the President, would respectfully inform the public, and especially those interested in MILL SEATS, that he is ready to answer all calls in this line. He is also about establishing agencies in different sections for the convenience of the public, of which due notice will be given. As a generous public have been too often imposed upon by intended improvements of no merit, he uniformly makes it a rule to exact no remuneration for his Wheels unless their performance are fully equal to his representations, and give reasonable satisfaction on a fair trial. Some of these Wheels are in operation at the Works of the Namasket Manufacturing Company, at Middleboro' four corners; and will soon be put in motion in Fairhaven, Hallowell, Swaney, Dighton, Dedham, and particularly at the Pratt privilege, in Middleboro', which had been almost abandoned on account of back water; and at Easton, in the Cotton Factory belonging to General LEACH, of that place. As his terms are both liberal and safe, he flatters himself that a discriminating public, will be disposed to give his Wheel a fair trial. Please to refer to

J. R. NEWELL,
ABNER BOBNE,
STANLEY THOMAS, Esq., } Boston.
ROBERT EASTMAN, Middleboro', and
GEN. S. LEACH, Easton.

N. B.—The public are cautioned against purchasing rights for *CAST IRON REACTION WATER WHEELS* of any description, until his Patents have been examined, as there are none, nor is it believed that any can be, formed, which will be of the least utility without infringing on his rights. All persons having Wheels of the above description in operation, unauthorised by the subscriber, are called upon to pay the usual sum charged for the right of using the same, and receive deeds according to law. Those who neglect to make such an arrangement with all convenient despatch, must not be surprised to find themselves in a different manner called upon for *treble* damages. All persons are hereby forbidden casting, making, constructing, or using the above Wheels without the license of the Patentee or his authorized agents.

CALVIN WING.

February 16, 1831.

Having seen the advertisement of John Turner, of Augusta, Maine, and more particularly, his notice in which he refers to my notice as published in the Independent Chronicle and Boston Patriot—

This is further to caution the public against buying my improved Cast Iron Reaction Water Wheel in any of the various forms in which they may or have been used, under the guaranty of the said Turner, as I shall in no case look to him for damages, but to the owners of the Mill. Said Turner's pretended improvement on my Cast Iron Wheels is nothing more than one of the many ways of applying the Lighter as invented and patented by me; and, instead of offering any advantage over the mode as delineated in the drawings of my improved Wheel, is more complicated, more expensive, subject to more friction, and, in fact, a *mis-improvement*, the reverse of useful, and consequently, not patentable. See 1 Paine, 203, Legend vs. De Groot, et al. That the insinuations, or assertions of the said Turner relative to my rights, even admitting them to be true, which I by no means admit, can in no respect impair the validity of my Patent, may be seen by a reference to the decision of the U. S. Courts on that point. These decisions say that a "patent is valid, although the inventor may have been in use for years anterior to the date of the patent, if the patentee was the inventor." Again, "if the invention has got into use while the inventor was practicing upon it, with a view to improve it before applying for a patent, such use does not invalidate the patent," &c.

To offer my simple warranty against that of "Calvin Wing Turner," would be almost as great an insult to the good sense of the public as his is when called "against the claims of Calvin Wing and all others," when the damages, if any thing, might amount to, instead of dollars, thousands of dollars!

Wherever the single Wheel and Lighter will answer the purpose required, Mill owners can be supplied by me, or any of my authorized agents, with the best and cheapest modification of it, free from every shadow of doubt as to title, and therefore needing no warranty. My Double Reaction Wheels, the title to which is as undoubted, with a trifling additional expense, give double the power in the same compass and will be furnished by me, or my agents, as above, on the most favorable terms.

It is not my object to get into a newspaper discussion with Mr. Turner neither on the merits of my Wheel, nor the legal grounds on which the pretensions of said Turner must stand, if stand it may. The subject of dispute can only be settled by the proper tribunal. Yet, so often as he shall attempt to thrust his dirty, through the same medium, to attempt the imposition, CALVIN WING.

LITHOGRAPHIC PRINTS.
ELEGANT Lithographic Likenesses of Rev. THOMAS WHITTEMORE, and Rev. SEBASTIAN STREETER, may be obtained at this Office, and of the Editor in Augusta, for 50 cents each.

SCHOOL.
THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open a SCHOOL for young Ladies and Gentlemen in Old Masonic Hall, on Monday, May 28th. Instruction will be given in all branches usually taught in Academies. All past favors are gratefully acknowledged, and a continuance of the same, humbly solicited.

GEO. C. WHITNEY.

Gardiner, April 14, 1831.

THE CHRISTIAN PREACHER.

AND

UNIVERSALIST REGISTER.

IS A Monthly publication of Original Sermons, by living Universalist Ministers. The design of the work is to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical godliness.

Each number will contain at least 16 octavo pages. On the last two pages of the covers will be published, under the title of *UNIVERSALIST REGISTER*, an account of Events interesting to the Universalist denomination, Short Expositions of scripture passages, &c.

TERMS.—One dollar per year, payable in advance,

or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation.

Feb. 8, 1831.

PRINTING

Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

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